

A
Funeral Sermon

Occasioned by the DEATH of the

Lady LANE

(Late Wife of the Right Worshipful Sir *Thomas Lane*, K^t and Alderman of the City of *London*); who Died *November* the 29th. 1698.

AND OF

JOHN LANE, Esq;

(Late Father of the said Sir *Thomas Lane*) who Died the 8th of *December* Following.

Published at the Request of the Relations.

By **NATHANAEL TAYLOR.**

L O N D O N :

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J O B XXI. 26.

*They shall lie down alike in the dust, and
the worms shall cover them.*



OR the Occasion of which words,
we need look no further back
than the Three foregoing Verses;
wherein holy *Job* begins a Dis-
course about the Sovereignty of
Divine Providence, as to the Duration and
Comfort of mens Lives, the Time and other
Circumstances of their Death. *One dieth in his* Ver. 23.
full strength, being wholly at ease and quiet: His breasts
are full of milk, and his bones are moistened with mar- Ver. 24.
row. Whereas on the contrary, *Another dieth in* Ver. 25.
the bitterness of his soul, and never eateth with
pleasure. Some feel no previous Décays of Na-
ture, kindly giving them fair Warning to go;
and Others tast little of the Sweetness of Life,
that should tempt 'em to stay. One springs up
and flourishes in the Morning, and is suddenly
snapt off by the Hand of Violence by Noon;
whereas Another abides till the close of the Even-
B ing,

ing, and then the gay and gaudy Flower bows its sickly head, sheds its Leaves that were before filled with drops of Dew, its Glory fades, and it becomes a withered Stalk, e're it be rooted up.

But how great a Difference soever there may be in the *Way*, there's none in the *End*. Some Streams are smooth and clear, softly gliding along the Golden Sands, sporting themselves in their wanton Circlings, as though they would turn back and review the pleasant Ground they have pass'd, and had almost Forgotten to proceed; and then they are Suddenly lost, and sink under Ground in a Moment. But other Rivers flow through a rocky and barren Land; are full of Mud and Weeds; their Waters *murmur* as fast as they run, and still the Noise increaseth with the Stream, till after all, they discharge themselves with a kind of Fury and a mighty Roar. But Both of these at last do meet in the Ocean, the common *Fountain* whence they came, and the great *Cistern* of Nature whither they return. So all persons how distant soever in their Path and Walk, in their State and Condition of Life, at last shall meet in the Grave, each of them falling back into the Ground, whence they were Originally taken. Or as it is in the Words of my Text,

Eccles.
1. 7.

They

They shall lie down alike in the dust, and the worms shall cover them.

These as well as the foregoing Passages are not to be Confined wholly to Good men, or merely to the Wicked. The most judicious Interpreters extend them to Both. And well they may; for in this respect *all things happen alike unto all, and they shall lie down Alike in the Grave: Or* as the Word in the Original also signifies, they lie down *Together* there; in the common Earth, and sometimes in the *very same Spot of Ground*. And when they are there, *the worms shall cover them*. It seems to be a tacit Allusion to, and Reflection upon the Pompous Funerals which were much in use in those *Eastern Countries*; they Embalm'd the Carcass, wrapt it up in fine Linnen, and rich Carpets were wont to be spread under and over it. But yet the Worms shall make Bold with them, be so far from keeping their Distance because of all this State, that a numerous Army of these Insects shall come upon 'em, and seize them as their Prey.

Which is plainly meant of the *Body*; for that is the Only part of Man which is laid in the Ground; the Spirit *returning to God who gave it*, Eccl. 12. to be disposed of by him in a State of Eternal 7.

Happiness or Misery, into one of which it do's Immediately pass.

Waving many things which might be spoken to from this Portion of Scripture ; I shall only resolve one useful Enquiry, and then bring down the Point to the Solemn and Sad Occasion of this Discourse, the late Decease of *Two Eminent Persons*, who a few Days ago lived in one and the same House, but now are dead and buried in one and the same Grave. So that the Text is Literally fulfilled in them ; *They lie down Alike, and Together in the dust, and the worms shall cover 'em.* And there I leave Them, (as our Friends will *Us e're long,*) and return to the Enquiry that I promised to speak to, *viz.*

“Why doth God treat the *Bodies* of Men, and
 “of *Good Men* in this Severe manner ? For if the
 Body were able to speak for it self, and plead
 against the Soul (though it can't *without it*)
 'twould say, “Am not I the curious Workmanship
 “of God, a Member of Christ, the Purchase of
 “his most precious Blood, the Temple of the
 “Holy Ghost, taken within the Compass of
 “the Promise, and the Bond of the Cove-
 “nant which is not confined to a Piece, but
 “reaches to the whole Person of a Believer ?
 “I am an Essential Part of the Man, tho'
 “an

"an Inferior one ; which the Soul by the
 "Weight of Natural Instinct hath a strong Inclination to and Affection for : We are old, dear,
 "intimate Companions and Friends, mutually
 "loth to be separated from each other."Tis *Death*
 "to me to be parted from thee, O my Soul, and thou
 "wilt be Maimed and Imperfect till I am restored
 "to thee. I have joined with thee as thy Vital,
 "Active, willing Partner in the glorifying our
 "common Lord ; my Members being the *Instruments of Righteousness unto Holiness*. I have been
 "the Minister of God under thy Conduct in much
 "patience, in afflictions, in necessities, in distresses, in 2 Cor. 6.
 "stripes, in imprisonments, in tumults, in labours, in 5, 6.
 "watchings, in fastings. I bear about me the marks Gal. 6.
 "of the Lord Jesus. All along I have been curb'd 17.
 "and kept under, and brought into subjection, and 1 Cor.
 "very hardly used. And tho it can't be denied, but 9. 27.
 "that I have too often been the unhappy Instrument
 "and Occasion of Sin and Temptation, yet I have
 "been the Less faulty of the two : Thou, O my
 "Soul, hast been the Principal Offender. If there-
 "fore One is, why should not Both of us be translated together into Heaven, as it fared with
 "*Enoch and Elias* ? Or however, if thou get the
 "Start of me, why must thou be so very Long in
 "that Blessed Place before me ? Why at least
 "should I not be Speedily taken up into Glory af-
 "ter

“ter thee? Why must thy old beloved Habitation
“be forsaken so many Years, till it be utterly ruined?
“Why all this Hardship, and seeming Partiality on me the poor Body, that I must lye
“rotting in the Grave so many Ages, and be a
“Prey to the Worms, while my Soul is singing
“Hallelujahs in Heaven, and made the Companion
“of the Blessed Jesus, and all his Holy Angels?

But the Weakness of this Objection, and the Wisdom, Justice, and Goodness of God herein will appear by the following Considerations.

I. This is a proper Expedient to *awaken and keep up a serious Sense of Sin in all Ages*. And 'tis necessary, due Apprehensions of that should be maintain'd in an Apostate World; that thereby we may be induc'd to walk Humbly with God; that a Check may be given to growing Wickedness; that men may be excited to think of Returning to God, and making their Peace with him; and Overtures of Reconciliation by his Gospel may be more readily entertain'd. Fallen Man is a stupid drowzy Creature, and needs so loud an *Alarm* as this is to awaken him. And this Method of Providence is a very apt means in order hereunto; which I shall open in the two following Particulars.

(1.) This

(1.) This naturally tends to preserve in all Ages a deep Sense of *the First Sin of our First Parents*. And

(2.) To create in us a quick Apprehension of our *own Personal Sins*.

(1.) To preserve in all Ages a deep and lively Sense of *the First Sin of our First Parents*. There are Two vain Imaginations of many about this, which God hereby doth very sensibly confute. One is, That we are not Concern'd in it. The other is, There's no reason why God should be so Angry at it.

What is that to Us, say some, that such a Sin was committed by Another so many Thousand Years before we had a Being? Not considering that *Adam* was the common Root and Head of all his Posterity. As to This, as well as some Other Points, every man is *born a Pelagian, Arminian, and Socinian*. But if the *Living hold their Peace*, the *Dead* preach down this Error. The *Grave* as well as the *Bible* confutes it. Every *Carkass* that falls into the Ground, is a sensible *Lecture* upon *Original Sin*. Providence every day writes a Comment on that Scripture, *By Rom. 5. one man sin entred into the world, and death by sin, 12, 19. and so death hath passed upon all men, for that all have sinned.* 'Tis plain, that *By the Disobedience*
of

of *One many were made sinners*, because all are treated as such upon the account thereof.

But what meaneth this great Displeasure of God, say others, at so *light and trivial* an Offence as this? It will not appear to be so Little a one if view'd in a due Light, and weigh'd in all its Circumstances; tho to enter upon that would be too great a Digression. By the *End* of all men God wisely testifies concerning the Greatness of that Sin, and how Hateful to him that *first* Offence was, which brought so much Disorder and Confusion into his lower Creation, and disturb'd the Pleasure he took in the Review of the Work of his Hands.

All Prudent Governors have been wont severely to punish the *first* wilful and open breach of their Laws, for the better Preservation of their Authority, and striking an Awe into the minds of their Subjects, that they might keep them within the bounds of their Duty. No Punishment *in particular* had been threatned to the *Israelites* in case of the Prophanation of the Sabbath, as appears, because *Moses* was at loss, and fain to consult with God thereupon. And one would have thought that in such a place as the Wilderness, where the Necessities of the Man's Family probably were very pressing, there was no great Harm in picking up a handful or two of Wood,

Numb.
15. 32,
33.

to warm or dress Provisions for 'em upon that Day. Why should the gathering a *few Sticks* kindle so great a *Flame* in the Breast of *Moses* against him, cause him to be taken into close Custody, and at last by the Divine Order to be put to so Severe a Death as that of Stoning? The Reason was, the Sabbath had been lately re-establish'd by a Law then Newly given; and this Man being the First Presumptuous Breaker of it, was to be made a Publick Example, that others might learn from him to reverence the Sabbath-day and keep it Holy. *Dust thou art, and unto Gen. 3. dust shalt thou return*, and into it shalt thou be ^{19.} resolved, was the Sentence denounc'd on *Adam*, as the Head of all his Race, because he had eaten of the Forbidden Fruit. And it takes hold of, and is executed upon all his Children throughout all Generations; a wise standing Memorial and Testimony from Heaven, how heinously God resented that *First Sin*; and a loud Warning to every Age as fast as it comes up, that all the Sons of *Adam* may hear and fear, and do no more presumptuously, sinning *after the similitude of his transgression*.

And that the Argument may come with the greater Weight upon our minds, God punishes it not only in *Adam's Off-spring*, but in his *own Children* too. Such a Love indeed hath he for

Them, so far are they returned into his Grace and Favour, that their *Souls* immediately upon Death enter into a State of *Glory*. But 'tis withal a State of *Separation* from the Body, to which their departed Spirits have a natural Relation, a strong Propension, and can never be thoroughly happy without 'em. Every Grave and Tomb, especially every one in which the Carcass of a Saint lies, is as it were a *Pillar of Infamy*, on which God hath engraven in Capital Letters his Displeasure against that *Leading Sin*, and every one that passes by should see, read, and understand. So that 'tis surprizing that the *Tradition* of the *Fall* hath been lost, and the *Notion* of Original Sin hath not been propagated from the Father to the Child, as well as the Human Nature, and reach'd as far as the *Guilt* and *Pollution* of it hath done. How noisom is that Leprosy in the Wall, that on its account the whole House shall be demolish'd!

(2.) This naturally tends to excite in us a quick sense of our own Personal Sins. 'Tis indeed unalterably appointed for all men once to dye. And it was never the Design of God to prevent the Execution of this Sentence on the Holiest of men, as is plain, because returning to the dust was threatned after the Promise of the Messiah.

Heb. 9.
27.
Gen. 3.
15, 19.

But too many ripen the *Seeds* of Mortality that are sowed in our Natures, and make them spring up before the time, and sooner than otherwise of course they would do. Some are guilty of such Sins as have a *Physical* Influence on the shortning their days. And it is not to be expected that God by an Extraordinary Providence should alter the Nature of Things, and do Miracles for preserving the *Flesh*, though he doth Wonders for the saving mens *Souls*. Others are overtaken with those Follies which have a *fatal* Influence in a *Moral* way. A *little Child* often proves a *great Idol*, usurps that place in the Parents Hearts, which God challenges as his own Peculiar. And therefore the Image of Jealousy is broken in pieces, thrown in the Dirt, and buried out of their sight, that it may no longer prove an Offence to God, and a Snare to them. Yea for this reason *Joseph is not*, and *Simeon is not*, and *Benjamin is taken away too*; the fond Parents are bereft of All their Children, and look like naked Trees, all whose Branches are torn off.

Gen. 42.
36.

Sometimes a man *dies in his own Sin*, at other times the Offences of his surviving Friends help forward the cutting him off before his Time. There is a *Complication* of Distempers, and there is the like as to those Sins which bring 'em: Sins

Numb.
27. 3.

in him that is gone, and those that stay behind.

• 'Tis true indeed, God may have divers Designs in such a Providence, all which he can carry on by one and the same Stroke. It may be he visits our Families to try our Graces, and yet withal to purge out our Corruptions; to prevent New Sins, and yet to punish us for our Old ones; as a Warning to Others, and as an Admonition to our Selves also. And that may be the *Principal*, though not the only End of God. Some Passages of his *Providence*, like some of those in his *Word*, may have Various Senses and Meanings, tho there is One that is mainly intended. Therefore the best of men have been very apt to suspect, when Death hath entred so hastily into their House, the Reason is, Because *sin lieth at the door of it*. Such was the Pride, the Earthliness, the Formality, the Vanity, the Deadness of my Spirit, that I needed such an awakening Providence as this. The Intent of God is to bring the Living down to the Dust, by casting their dear Relations into the Grave; to make Sin vile and loathsome to us, by making their Bodies so. Happy should we be, if our *Corruptions* were as thoroughly killed as our *Friends* are. He knows when he does this he touches us in a very tender and sensible Place; and this

is a very proper Expedient to raise and preserve a serious Sense of Sin in the minds of men: Which is the First, but not the only thing to be urged in the present Case. For,

II. This is a powerful Means to cure the *sinful Love of this Body*, which we are so fatally fond of, to the wretched neglect of God and our better Part. Fallen Man is sunk down into Sense, and apt to live as tho he were *All Body*, and had not a Noble Soul dwelling within. Instead of raising our Affections to Heavenly Objects, our Spirits go *downward to the earth*, and the things thereof: As Fire in a lighted *Vapour* Eccles. 3. 21. *descends*, tho that be contrary to its Nature, following the sorry Matter whereby it is fed and drawn. These *Bodies* of ours are the Instruments of Sin, and daily Tempters to it. How much Guilt do we contract, how many Follies and Sins of Omission and Commission are we betray'd unto, from an inordinate Love of those Pleasures that are grateful, and a sinful Fear of those Pains that are afflictive to 'em? How often doth the providing Necessaries, and comfortable Accommodations for the outward man; Anxious thoughts what shall we Eat, and what shall we Drink, and wherewith shall we be Cloathed; and the eating of our Food, following our Diversions, indulging the Body, and

and hanging on costly Ornaments upon it ; devour our Time, take off the edge and vigour of our Souls from spiritual Objects ; hinder the Divine Exercise and Improvement of our Rational Powers ? The *Flesh* like a peevish Child cries, and *must* have what it craves, or it will not be quiet ; and if it be cross'd, we murmur against God and Providence. We pamper, we beautify, we please it, while the Soul is neglected and starved : And we pride our selves in the Strength and Beauty of it.

Need enough there is of some Remedy against all this. And the State that our Bodies shall be reduced unto in the Grave, is a very Proper, and (if duly laid to Heart) would be an Effectual one.

Exod.
32. 20.

God deals by this *Idol* of ours, as *Moses* did with that of the *Israelites* ; who the more effectually to convince them of their madness in Worshipping a Golden Calf as their God, not only brake it in pieces, but grinded it to Powder also, as though he would destroy not only the *Form*, but as far as in him lay, the very *Matter* of it too.

Know, O vain Woman ! Thy lovely White and Red which thou dost so often view in the Glass, shall be turn'd into a frightful Paleness, and a ghastly Deformity, and there will be no
Charms

Charms in a Worm-eaten Face. Though thou art now so nice and delicate, that thou hardly knowest how to set the sole of thy Foot upon the Ground ; yet thy whole Body e're long shall be cast into it, as a noisom and unclean thing ; be sowed in Dishonour, and like a Grain of Wheat, shall rot under it. Though now thy thronging Admirers pay thee so many courtly Visits ; yet a little while and they shall pay thee no more, till they themselves Die, and *draw after thee*, not attracted by the force of thy Beauty, Job 21. 33. but constrain'd by the unchangeable Decrees of Heaven. Now, it may be, many are pleas'd with thy Company and Presence ; but the time is coming, when not so much as one of them will for the space of an Hour stay in the Room with thee ; but in their own Defence will be glad to have thee removed out of their Sight: Thou shalt be laid among *the clods of the Valley*, and then thy humble Admirers will trample thee under *their Foot*, who are now so ready to fall down at Thine.

Know , O vain man ! That thy Youthful Body , whose several Parts do now act so nimbly, and whose Blood and Spirits run so briskly through their several Channels, shall become as senseless a Lump, as the first Matter before the Spirit of the Lord began to move upon it. Baxt. of Death, p. 8.

it. Thy busy Brain shall be dried away, and nothing be seen but a piece of thy broken Skull turn'd up at the mouth of the Grave. Thy sparkling Eye shall drop out, and nothing remain but its empty Hole; nothing shall be left but the sorry Fragments of thy Mouth, without that Silver Tongue that now is in it. Thou shalt neither breathe, nor walk, nor speak, nor laugh, nor see nor be seen any more, but crumble away into noisom Dust.

1 Cor.
6. 13.

Know, O sensual Epicure! *Thy Belly which is thy God* will e're long be destroyed, and what then shall the Worshipper do? *Meats for the Belly, and the Belly for Meats, but God shall destroy both it and them.* Now thou hast no relish or savour of spiritual Delights, what will become of thee when thou art a *naked Spirit*. Thy separated Soul can no more be fed and pleased with Tasts and Colours, with Sounds and Smells, than thy breathless Carcass can, that shall moulder into Dust. Hereby God hath taken a wise course to cut down thy Pride, check thy Ambition, cure thy Sensuality, disgrace thy Flesh in thine Eyes, and put a slur on all the seducing and alluring Pleasures of it. Fool that thou art! Learn from God's Example to have a lower opinion of thy *vile Body*, which shall become yet viler than it is; and be more tender of thy noble

noble Soul which God shews so peculiar a Value for, and a special Regard unto, as appears by the so infinitely different Habitations and States provided for the One and the Other, when they are parted asunder.

III. This is a *Help to our Duty, and a means for the Trial of our Graces.* Had not Use reconciled us to it, methinks it looks a little Odd and Barbarous to kill and devour so many living Creatures: And it would tempt a man to wish he had been born in those Early days, wherein Men liv'd upon Roots and Herbs; when the Beast and his Rider after they had Travell'd together all Day, might have fed together at Night, in one and the same Pasture. But either the chilling of the Earth by the Deluge, or the coldness of the Climate, or that Tyrant Custom hath made it requisite to eat Flesh for the support of our Lives. Many Painful Operations we are forc'd to undergo, and swallow many a Potion, some of which are so very nauseous, that after our Recovery the bare Reading over the *Bills* which our Physicians have wrote for us, is enough to make us almost as sick again, as the taking the Physick prescribed in 'em, did. And many an anxious Thought and weary Journey doth it sometimes cost us, to save our Lives. The noisom Stench, the gloomy
D Darknes,

Darkness, the frightful Horror of the Grave, makes us willingly submit to all this : And is a Motive to our Patient continuance here below, notwithstanding all the Afflictions and Fatigues, Contradictions and Troubles we meet with in the serving God and our Generation ; which are so many, that otherwise a good man would be tempted, in a Pet, like *Elijah*, to wish himself gone, before he had finished the Work which is given him to do.

This also is a means to try the Sincerity and Strength of our Graces. Heaven is the Place which Holy men earnestly breathe after, and are industriously preparing themselves for, and please themselves with the fore-thoughts of under all their Burdens. And hereby they shew themselves to be Persons of an *Excellent Spirit*. But the shining Excellency of their Spirits could not appear, were it as easy to get into Heaven, as 'tis to move from one Country to another : Or but to step up into *Elijah's* Chariot, and so drive away in an instant, Body and Soul together into the Regions above. But alas ! They must * *be dissolved* before they can be with Christ ; be absent from the Body, which thereupon of course must be corrupted, in order to their being with the Lord. Now no man (in his right Wits) ever hated his own † *Flesh*, but loveth and cherisheth it. The Union

* 2 Cor.
5. 1, 8.

† Eph. 5.
29.

Union between Soul and Body is such, that great Pressures of Affliction and Violence can't part em; like the obstinate *Cohesion* of two polished Marbles, or the two *Magdeburgh* Hemispheres, which a great appendent Weight, or the united strength of many Horses is not able to sever from each other: *Phænomena* that have puzzled the most Learned Philosophers, as almost every thing else doth both in Art and Nature.

How great is the love of God, of Christ, and Heaven, that can conquer this Love of the Body, and the Fear of Death, and the Grave, whose Names carry Dread and Terror in em; so that a man can't but shrink, and shiver, and start back at the Thoughts of em! How glorious is a Christian's calm and cheerful submission to the fatal dividing Sentence, who at God's Command can lay down his Head, and receive the cruel parting Stroke with steadiness and composure of Mind; yea, with Comfort and Hope, that tho' his Flesh is almost gone already, and his Bones must quickly follow, and his Dust be scatter'd it may be in Ten thousand Places, yet there is not any small wandering Atom that can ramble so far as to get beyond the reach of either the Eye or Hand of God; he will one day bring the little *Wast and Stray* back again to its rightful Owner, and fix it in its pro-

per Place! Tho the already tottering Tenement of Clay become a Heap of Rubbish for many Ages, yet in an instant he will raise it up into a Stately Palace; make this wither'd Carcass, that is speedily to be made much more loathsome than it is, Spiritual, Incorruptible, and Immortal. I know that my Redeemer liveth (tho I am treated as tho there were no such Person), and that he shall stand at the latter day upon the earth. And tho after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self; and mine eyes shall behold, and not another, tho my reins be consumed within me. This Profession of his Faith rendred Job, in spite of the Dunghil, and of all his Sores and Ulcers, far more Illustrious than ever he was in the Day of his greatest Prosperity.

Col. 1. 18. IV. Hereby Christ hath the Preeminence, which is due to him, and designed for him in all things. It was necessary indeed that he should stay some Time in the Grave; or else the Reality of his Death would have been question'd, and consequently that of his Resurrection too; and so the two great Fundamental Truths of the Gospel would have lost their Efficacy, because Both would have been doubtful. But then he was speedily raised again on the Third Day; God having promised that his Holy One should not see Corruption.

Psal. 16.
10.
Acts 2.
31.

Corruption. Which was such a special Privilege, that St. Peter hence proves that David could not be the Messiah, but that our Jesus was He. And therefore that Passage wherein the Apostle is ^{Acts 13.} made to say that God raised him up from the dead, ³⁴ no more to return to Corruption *, should be * The translated, No more to return to the Grave. For word to return no more to Corruption, implies that he had the Apo- suffered it once already; which is to make Paul-^{stle there} contradict himself, for afterwards he saith, *Christ* ^{useth,} *saw no Corruption.* ^{Diaploeg;} ^{answers} ^{to the}

Heb. שׁוּן, (which the Septuagint render by *Diaploeg*): And that signifies two things; sometimes *Corruption*; at other times the *Pit*, the Grave, the Place where Bodies are wont to putrify. See Prov. 28. 10. Ezek. 19. 4. both in the Original and the LXX. In both which Places it can signify only a *Pit*. And so it should be rendred here; He raised him up from the Dead, no more (not to return to *Corruption*, but no more) to return to the *Pit*, or the Grave. Nor will that Observation signify any thing in this Place, That *μᾶλλον* (*no more*) signifies only not, without respect to any foregoing Time. For *not to return to Corruption*, doth imply a former suffering it, which is to make the Apostle inconsistent with himself.

And it was necessary that Christ should be speedily raised out of the Grave, and not lye there for many Ages, as the Bodies of the Saints do. For his Resurrection is the great Proof of his Divine Mission, and the Truth of his Doctrine, and the Acceptableness of his Sacrifice to God, without which we could have no reason to believe on him, and lay the Strefs of our Souls upon

1 Cor. upon his Death. And therefore the Scripture
 15. 17. represents this as one of the Foundation-Stones
 Rom. 4. of all our Hopes of Pardon, Grace, and Glo-
 25. ry; and as the great Pillar of many other Arti-
 Rom. 8. cles of the Christian Faith; viz. his Intercession,
 34. Kingly Power, and being the Judge both of the
 Heb. 13. Quick and Dead. Without this, the Hearts of
 20. his Disciples had been utterly broken, and they
 1 Pet. 1. could never have had the Face to have preached
 3. 4. the Gospel as they did.
 Heb. 7. 25.
 Rev. 1. 18.

'Tis true indeed the Bodies of *Enoch and Elias*,
 together with their Souls, ascended into Heaven,
 And that of *Moses* seems to have been raised,
 Matth. because he was one of the Two who waited on
 17. 3. Christ at his Transfiguration. But then for any
 thing that does appear, it might have lain putri-
 fying in the Grave for many Ages, and have
 been raised just at *that time*, and for that parti-
 cular Service. And what if I should guess that
 Jude v. this was the occasion of the *Dispute* between *Michael*
 9. and *Satan* about his Body? *The Devil* is said
 Heb. 2. to have the Power of Death. And 'tis not impro-
 34. bable that he might be enraged, that the Son of
 God should be so highly favoured as to have such
 an *Ambassador*, with such a Particular Mark of
Honour conferr'd on him, as the raising him by a
 Miracle: And that this Eminent Instrument of
 God in his day (the soul Spirit having a pecu-
 liar

liar Spleen against such) should be pitch'd upon to be the Person, and that his Body *before its Time* should be delivered from that Death which his Temptation had brought into the World, and be forthwith translated into Heaven, so far above his Reach; and he thereby get the Start of others, and be made happy as to both Parts of him, so much sooner than the rest of his Brethren. This might torment a malicious Devil, and be the Occasion of his managing so warm a Debate. But this by the Way; and let it pass for a Conjecture.

'Tis true also, that at the Resurrection (or as some think, at the * Death) of Christ, *many* * That of the Bodies of the Saints which slept, arose, and Place came out of their Graves; where they had not lain Mat. 27. very many years, for then there had been no 52, 53. which surviving Friends who could have particularly we render thus, remembred 'em upon their fresh appearing in Many Bodies of Jerusalem. But for any thing we know, their Saints which Bodies might have lain so long as to be dissolved in the Earth; not to add, that it may be slept, arose, And they returned thither again. came out

of their Graves after his Resurrection, and went into the holy City; some Learned Criticks do thus translate more exactly according to the Original, and thus point, *Many Bodies of Saints which slept, arose, and coming out of their Graves, after his Resurrection they went into the Holy City.* So the Series of the History is preserv'd entire, and the Sense of the Place, according to them, is, That they arose at his Death, tho they entred not into Jerusalem till his Resurrection. Vid. Paul's Synops. in loc.

And

And 'tis not to be denied, that those who shall be found *alive* at the Last Day, *shall not dye, but be changed.* But the Last Day is a Time of all Miracles, the Course of Nature, and usual Proceedings being then wholly overturn'd.

However, at the most, all these are but a few Particular Instances, and Inconsiderable Exceptions from the Common Rule, and that too upon great Necessities, and very Extraordinary Occasions. And allowing for these, comparatively with the main Bulk of Mankind, it was the Peculiar Privilege of our Blessed Saviour; not to continue in the state of the Dead till his Body was dissolved there. And none of his People have reason to repine at the Royal Prerogative of this King of Saints, and Lord of Glory, especially seeing it is so much for the Advantage of all his Subjects.

V. Who can tell, but that our *separated Souls in Heaven may be gradually ripen'd and strengthen'd for the Management of those Spiritual Bodies* which shall be given us at the Last Day? This can't hold indeed as to them that shall be found alive at the coming of Christ: But the Case of that Day is Peculiar, and all the Proceedings of it are altogether out of the common Road. Why may it not be true as to Others, tho not as to Them?

Scot's
Christ.
Life, part
3. p. 504.

The Glorified Bodies that are designed for the Saints are very Extraordinary, and require great Force and Power to act and animate 'em.

The most High is a God of Order and Wisdom; now 'tis an Act of Prudence so to settle Affairs, that one thing, like the Links of a Chain, may run into another; the former be a Step to the latter which follows, till we come to the Last End of all. This is the settled Method of Divine Proceedings here below. Why should it seem Incredible or Impossible, that there should be somewhat like this Above?

The Spirits of the Just when they depart, are *Perfect* indeed, but 'tis not *Absolutely*, but *Relatively*, compared with their present State. Their Circumstances shall be mended at the Last Day. The Angels, by Christ's Death, and Ascension, and observing the Proceedings of God towards his Church on Earth, grow in Knowledge; and no doubt that Knowledge brings a new Pleasure with it. The Joy of the Saints will be increased, when all the Children of God shall meet together in one. Why may we not suppose that separated Souls, who do certainly wait for, and without any Disturbance desire the Restitution of their Bodies, should by inuring themselves to the Heavenly Life be strengthened and disposed for the better Management of them, when they shall be restored?

E But

Eph. 3.
10.
1 Pet. 1.
12.

But this is offered as a bare *Conjecture*, that it may be, I dare not assert that so it is. I leave it as Doubtful and Uncertain, and pass on to what is not so. Which is that

2 Thes. VI. This tends to make the *Second Appear-*
 1. 10. *ing of Christ the more Illustrious.* The Dead in *Christ shall arise First*, before they who are *Alive and remain* shall be changed. How Astonishing will it be to the Men of that Generation, to see that Last Enemy, who would never part with any thing before, constrain'd by his Power in one Moment to Refund all his Rich and Numerous Spoils at once ! When the Scatter'd Materials of all the old Bodies shall be suddenly brought together, each in its proper place ; and the Corrupted Substance made like the Glorious Body of Christ himself: When from so great a Vileness they shall spring up in an Instant, in the twinkling of an Eye, like Ten thousand times ten thousand Fiery Chariots rising up at once from all Parts of the Land and Sea, to meet and attend their Redeemer in the Air: How will this increase the Glory and Triumph of that Day ; more than if they had been Privately raised, and dropt one by one into Heaven, and then come forth from thence ! How will he then be admired in his Saints, and glorified in all them that have believed on him !

VII. This

VII. This serves to promote *Faith in Christ in This*, and raise our *Love and Adoration of him in Both Worlds*. It should indeed endear him to us, that he delivers from *the Wrath to come*, and hath open'd the Kingdom of Heaven to us. But both those States are Future and Invisible, do not strike on our Senses, nor consequently make so deep an Impression upon our Hearts. But the Ruins that Death makes, we see with our Eyes every Day. What a quickning Motive is this to a considering Man to apply himself to the *Second Adam*, that by Him we may be deliver'd from all the Fatal Mischiefs brought on us by the *First*, who was *the Figure of him that was to come*? Therefore it is, that tho Christ be al-^{Rom. 8.}
ways *the Same in Himself*, and at all times *Preci-*¹⁴
ous to them who believe; yet is he never So valua-^{1 Pet.}
ble in their Account, Sense and Feeling, as he is ^{2. 7.}
in the near Approaches of their Dying Agonies, and their Last Moments.

And as this Method naturally tends to Recommend Christ to us in This World, so it does to render him Everlastingly amiable in *the World to come*.

One great Change hath been already made in the Heavenly State, to His Honour as well as the unspeakable Happiness of Saints and Angels above. That was, when in our Nature He en-

tred within the Veil, to intercede there as our High-Priest, and reign as Universal King.

Another great Change shall be made there, when upon the Conclusion of the Day of Judgment Christ shall give up the Mediatory Kingdom to the Father. Now the receiving the *Full Reward and Purchase* of his Blood, is Wisely reserved till that Great Day; that so upon that mighty *Revolution and Turn of Affairs*, all the Children of God being met together in One Assembly, and being newly made by the Redeemer happy in Soul and Body too just *Before* the Commencement of that New State, when
 1 Cor. *the Son shall be subject to the Father, and God be*
 15. 24. *all in all*; they may enter upon it with a warm Sense upon their Souls, how Infinitely they are indebted to him, and with joyful Hearts and loud Voices sing Hallelujahs to God and to *the Lamb* too for ever and ever.

Having thus justified this Conduct of God in dooming the Bodies of Good Men to lye in the Grave, while their Souls are received up into Paradise, I proceed to the Application. Of Many Uses that might be made, I shall just touch on these Three.

I. Let this be a *Confirmation of our Faith concerning a Future State of Rewards and Punishments.*

The Bodies of All, both Bad and Good, go
 down

down *Alike*, and lye Together in the Dust. There is therefore Another Habitation beyond the Grave, where their Souls do not fare Alike, nor dwell Together. And their Bodies shall rise up in a very Different Manner, and to very Different Ends. The one to *Everlasting Life*, the other *Dan. 12. 2.* to *Everlasting Shame, Contempt and Misery.*

II. Diligently Prepare for such a Time as this; by Faith in Christ, Love to him, Diligence in his Service, Weanedness from this World, Divine Assurance, and daily Meditation on the *Dark House* appointed for all Living.

III. Don't too deeply Regret it, when God makes a Separation between you, and any of your dearest Comforts. Death will divide you from your *Selves*, and cleave Body and Spirit asunder. Let the Thoughts of your Great Change reconcile you to Smaller ones.

Particularly, let us not Repine against Providence for snatching away our Godly Friends and Relations. *Job* ushers in the Words of which my Text is a Part, with this Preface, *Shall any Job 21. teach God Knowledge, seeing he judgeth those that 22. are High?*

Let me apply this to that Mournful Family in which God hath lately made a Double Breach, by removing, First the Religious Lady *LANE*; and

and quickly after, her Aged Father, the Worthy
JOHN LANE, Esq;

For Another to Paint and lay false Colours
on the *Dead*, is almost as abominable as 'tis for
the *Living* to do it on Themselves. This there-
fore I shall carefully avoid. But I shall give a
True, tho' imperfect, Description of Both of 'em.

The Excellent *Lady Lane* descended from a
Father who was a bright Example of Holiness,
Alderman *Ashhurst*, whose daily Business it was
to walk with God and do good to Men. The
Children of such are wont to inherit Spiritual
Blessings. Such a Rarity indeed is sometimes
seen, as a Holy *Abijah* springing from a Vile *Je-*
1 Kings
14. 13. *roboam*, like a Young *Green Tree* shooting forth
from a *Stone Wall*. But Religious Families are
the Ordinary Nurseries of true Piety; and 'tis
more usually seen, that the *Natural Branches* do
resemble the *Holy Root* on which they grow.

While this eminently Religious Father of hers
lay for many days languishing, under the Wound
that was given him for the curing him of that,
which they that have felt, must acknowledge to
be one of the most Afflicting Diseases that the
Body of Man is subject to; She unweariedly
ministred to him; tho' she was then under such
Circumstances as might have afforded a strong
Plea to have excused her from such a Service.

But

But a deep Sense of those Dutiful Returns which a Child owes to a distressed Parent ; and the great Pleasure he manifestly took in her Attendance, made her almost forget her Self and the Child she was then big withal : And caused her to continue her tender Care of him to the Moment of his Death, when the *Good Angels* (who were fittest to *begin* where She made an *End*) took the Work out of her hands, and convoyed his Departed Soul to the Seat of the Blessed.

In the whole Compass of my Acquaintance (which is not very narrow) I never observed any who have tasted more of the Comforts of the Conjugal Society and Relation, than her surviving Husband and She did. She greatly contributed to the making of the House where they lived, a *Paradise* ; and was to him as a *Tree of Life* ; not to give *Immortality* indeed (for that's not in the Power of Nature) but for the affording *Delight* and *Pleasure*, which is the Comfort and the Flower of Life. Whereas some of the *Daughters of Eve* too nearly resemble their Mother, and (through the concurring Folly of their Husbands, as it was in the Beginning) turn the Dwelling of the *Man* into a Place of *Briars and Thorns*.

Having found the Benefit of a Religious Education her Self, She was very desirous that her Children

Children should reap the same Inestimable Advantage. Care therefore was taken by her for the instructing 'em while they were Young; and particularly in the Morning while she was Dressing, they in their Turns were wont to read to her the Holy *Scriptures*, that She and They might thence be quickned and taught to adorn the Inner Man with the Graces of God's Spirit, which are the Beauty of a Soul, and make a Person *all Glorious within*. And She taught them by her *Actions* too, wisely considering, that good Instructions would prove too weak for a *Bad Example*; by the giving of which, worse *Marks and Signatures* have been made by many Mothers on their Children *after their Birth*, than by some of 'em *before it*.

Her Command over her *Servants* was like that of the *Will* over the *Inferior Faculties and Executive Powers*; Natural, Agreeable and Easy, such in all respects as it ought to be.

That which so much contributed to render her so very Exemplary in the Discharge of all *Relative Duties*, was the Admirable Sweetness of an Excellent *Natural Temper*, which rendred her always Affable and Courteous, Humble and Obliging to all Persons and Companies, in every State and Condition of Life. She was Still, Calm, and Serene as a Summer's Day, when
the

the Wind doth not so much as *murmur* or *whisper*, and there is neither Storm, nor the least *Speck* of a Cloud.

True Piety in such a *Disposition*, is like beautiful Flowers growing in the *Garden of Eden*, which receive a *Beauty* from the *Ground* where they are planted, as well as they add a *Glory* to it. Whereas the Souls of others are as an uncultivated *Wilderness*, where *wild Beasts* inhabit; (*furious Passions* I mean) that are ready to leap forth on him who passes by: And the Graces of God's Spirit, which (it may be) are really in them, are like the *Fruits and Flowers* scatter'd up and down the *Woods*, but so *Hid and Cover'd* by 'em, that no man expects to find 'em there, and they are not discernible by him who travels that way. Great is the *Unhappiness* of some (I hope) *Serious Christians* on the account of their *Natural Temper*, whose Souls while they live, are as *Stiff* as the *Limbs* of their *Bodies* will be when they are dead; and who are as *Rough* as an untrodden Path in a Frosty Morning.

After this Account of her, it will not be strange to hear, that in what Company soever she was, whoever was out of Humour, she was always in it: And it was very Observable how sometime she would check a rising Storm with her soft and mild Speeches, and great Wisdom, which were as Effectual, as if she had spoken with the Word of Authority and Power.

F The

The Miserable in her found a very Compassionate and Charitable Friend, whom she often help'd with her Money, and Medicines too, in which she took so much Delight, that 'twas plain She *Relieved* and gave *Ease* to her Self and Them at the same time.

She was wont to observe her stated Times of Retirement every Day into her Closet; no doubt for Private Communion with God. But how she demeaned her Self there, we must not pretend to know. The Soul of a serious Christian, on such Occasions, resembles the *Subterraneous Lamps* in the Sepulchres of the Ancients which some Authors speak of, that burn and shine, but 'tis within the narrow *Confiner* of the little Inclosure, and can't bear the being Exposed to the free and open Air. This is to act according to our Saviour's *Mat.6.6.* Direction; *Thou, when thou prayest, enter into thy closet, and shut the door, that so the Eyes of others may not be upon thee.*

As for the Publick Worship, her Seat had been oftner Empty, if her Heart had not been Full of Love to the Ordinances. But She prefer'd the *Health and Prosperity* of her Soul before that of her Body. *Acts 12.* About 4 or 5 years since, the Palsy smote her on the Side, as the Angel did Peter. This Disease also was, like him, the *Messenger of God*. But there was this unhappy Difference in the Case, the kindly *Stroke*

Stroke raised him up, but the Severe Blow beat her down. Nor did the Malady so soon depart from Her, as the good Spirit did from Him. It Abode by her, and greatly distressed her for many Days. But the humble Submission, the Patience, and Cheerfulness of a Christian appeared in her Behaviour under this Affliction : As in a dark Night the *Lights* that are within the House, shine through the wide Breaches which are made in the Walls of it, and are easily discerned by all who are near.

At length a Fever seized her, and made a *Quick Dispatch*. After such a Severe Shock as She had formerly felt, Death had *Little* to do ; and She had *Less*. She was seized on *Thursday* Night, and on the *Tuesday* following She gave up the Ghost. Nov. 29. 1698.

She retained the Use of her Understanding to the *Last* ; as the Stars of Heaven will their Brightness to the *End* of all things, ceasing to Be where they now are, and to *Shine*, both together.

It hath been the laudable Practice of Holy Persons to improve such a Mercy, by giving some serious Counsels to those who are about them, and nearly related to 'em. It was not much that She was able to say during the whole of her last Sickness ; the outward Expressions of *Grace* were mightily hindered by the great Weakness and Oppression of *Nature*. And yet This way she spent some of her *Last Breath*, though so very *Little*

was left her as was scarcely Sufficient to minister to a long Sigh, or furnish out an hearty Groan.

Then she took her Last Farewell of her dear Relations, with such Courage and Calmness of Mind, as plainly shewed that she was got *above Them*, before she Aseeded into Heaven; and as tho she would teach them how to *Part with Her*, as well as how to *Dye Themselves*.

After such an Example, it would be very indecent for those *Two*, who for so many Years were *always of the same Mind*, now to Begin to have *contrary Sentiments*, the One *immoderately Grieving* for that which is matter of the *Highest Joy* to the Other.

Ecclef.
12. 5. But tho She was gone to her *Long Home*, yet did not the *Mourners walk about the Streets*; but were still confined. For as hungry Pyrates who are greedy of Spoil, do speedily return to the Place where they lately seized a *Rich Prize*; so the very *next Morning* after She was Interr'd, Death enters the same House again for a *Second Prey*. The Daughter goes *First*; the Aged Father (*JOHN LANE* the Elder, Esq;) follows after. Such is the *Method*, or rather the *Disorderly Proceeding* of that Last Enemy.

The Death of this Worthy Gentleman is the less to be Regretted, because he lived to a *Good Old*

Old Age, in Both the Senses of that Expression, as to Years and Holiness too.

He was Exemplary in his Family; strictly Just, and Honest, yea, and Honourable too in all his Dealings. So that he got through the World without any Scandalous Imputation; which must argue a great deal of *Prudence* as well as *Innocence*, considering in how Wretched an Age we live, wherein there are so many whose *Throats are as an open Sepulchre*, whence comes forth such a Noisome Breath, and Pestilential Vapour, as blasts and kills the Reputation of Men who are far better than themselves. Rom. 3: 13.

He did not lose his Religion in the Crowd and Hurry of Worldly Business. He knew he had to deal with God as well as with Man, and therefore made Conscience of his Duty to him both in Publick and Private too: Whereupon as soon as he had dispatch'd his Affairs with his Fellow-Creatures, He was wont to retire, as having Matters of greater Moment to be transacted with his God.

In Times of great Difficulty he readily exposed himself to Danger for the Common Welfare, when Religion and Liberty were Boldly invaded; and many Exceeded the Madness of Heathen Idolaters; being very fond of Sacrificing not only their Estates, Children, and Posterity, but

but *Themselves* also, as a Whole Burnt-offering to the *All-Devouring M O L O C H* of Tyranny, and Arbitrary, Unlimited Power.

One thing I look upon my self as peculiarly concern'd to take notice of, *viz.* That He was the Man, who was the Chief Instrument of drawing that Admirable Divine Mr. *Stephen Charnock* out of his beloved Retirement, and setting that Glorious Light in a Golden Candlestick; when the Folly and Peevishness of others (together with his own Modesty) had almost driven him back, and forc'd him under a Bushel again.

After our lately deceased Friend had been thus Serviceable to God, to the Publick, and to all his Relations, it pleas'd God to visit him with a long Continued Illness and Indisposition. The most Fruitful Trees do not always enjoy the Clear Sunshine, but sometimes are to be found in the Shade. However, in the Evening Time it was Light. At last he Quietly and Peaceably ended his Days, after he had enjoyed his Relations with that measure of Delight and Comfort, as Men who are so far *Advanc'd* in Years generally are wont to do: For he was in his *Seventy Eighth Year*, near the Second and the Latest Date and Period of Human Life.

The Days of our Years are Threescore Years ^{and Psal. 90.}
Ten; and if by reason of Strength they are Four-^{10.}
score (or touch the Borders of it) yet is our
Strength Labour and Sorrow. And when Age
 hath made Men so Feeble, no wonder that it
 follows, *It is soon cut off, and we flee away.* When
 the Cloth is stretcht forth so very far, 'tis not
 strange if it be a little Bare, and Thin; the
 Threads loosely hang together, and it is Easily
 torn.

He was not Insensible that his End was draw-
 ing on. Like our Saviour, he *spake of his De-* ^{Luke 9.}
cease before he *Accomplish'd* it. And he died with-^{31.}
 out Fear, having a little before profess'd his
 Trust and Hope in his Dear Redeemer, and so
 fell asleep in him.

Once hath this FAMILY heard, yea Twice ^{Psal. 62.}
 hath it been spoken to 'em in the narrow Compass ^{11.}
 of a Few Days, That the Sovereign Power of Life
 and Death belongs unto God. *He Heals and Wounds;* ^{Deut.}
He Saves alive, and He Kills, and None can deli- ^{32. 39.}
ver out of his Hand: And who shall say to Him,
who worketh all things according to the Counsel of his ^{Eph. 1.}
own Will, Why hast thou done either This or ^{11.}
That? He is the God of all the Families of the
 Earth; and dare any to whisper such a Word as
 this, "I would have my House to be a Peculiar,
 "Exempted from his Jurisdiction, which he shall
 "never

“ never Visit, nor have any thing to do withal ?
 “ Or at least I desire that he would ask my
 “ Leave, and manage all according to my Will
 “ and Pleasure : i. e. Infinite Wisdom should be
 Guided (if that be not too good a Word for it)
 by meer Weakness and Folly.

Acts 9. 7.
 compared
 with ch.
 22. 9.

The Voice of the Lord in this Providence cries
 to the Family ; and that so loudly, as not only
 to reach *Their Ears* but *Ours* too. Not so as the
 Voice from Heaven did to the Men who accom-
 panied Saul, only in a *General Confused Murmur*,
 which they knew not what to make of. It speaks
 Audibly, Distinctly, and Intelligibly to All of us.
 It crieth, That *All Flesh is Grass*.

Were it the *Aged Father Only* that was dead, it
 may be but a very Few of you would look upon
 your selves as Concerned to hearken. For this
 is the Unaccountable Folly of the most, they
Hope to live till they are Old, and yet will hardly ever
Believe that they are so. But, for me, let Persons
 rank themselves as they please, either among
 the *Younger* or the *Elder* (for I am no *Master of*
the Ceremonies), my Text, and the late Provi-
 dence will reach you All. Besides, and *before*
 Him too, his Daughter was snatch'd away in the
Forty Third Year of her Age. You see Persons
 of Both Sexes, and Both Sorts, and Both of
 'em

'em Saints, lye down in the dust together, and the Worms shall cover them.

The Voice of the Lord cries to them who are one Flesh, Walk together like Heirs of the Grace of Life; for tho no Human Authority can, yet Death will give a Bill of Divorce to either Husband or Wife. To them who are One Spirit, it cries, tho Whisperers should not, yet Death will Separate chief Friends. It cries to Root and Branch, That Death, which regards not the Laws of Nature, will set Parents and Children at as great a Distance from each other as Earth is from Heaven. Surly and Inexorable as it is, it regards not the Persons of the Mighty, the Honourable, the Holy, or the Aged, makes even those to whom Others Bow, to Stoop before it self. 'Tis the Universal Monarch, that reigns over All, from the Sin of the First, to the Glorious Return of the Second Adam, who Alone is able to destroy this Enemy. It subdues every Country, ravages every Place, spoils and strips every Person; and God only knows how Soon it may break into any of our Families, like an impetuous Flood bearing down All before it.

We walk in a Mist, which is so very Thick, that the Youngest and Sharpest Eye is not able to see far before it. We know not, but that the very next Step we take, we may unawares set

G

one.

Micah
7. 17.

one Foot in the Grave, and the other slide immediately after it. Be ye therefore always ready. Blessed are the Dead which die in the Lord. For when the Wicked shall move out of their Holes like the Worms that have devour'd 'em; the Righteous shall be raised out of their Graves in a Glory equal to that of the Angels. In their Restored Flesh shall they see God, and behold their Redeemer, ascribing Glory, and Blessing, Honour, and Praise to God, and to the Lamb that sitteth upon the Throne, for ever and ever. Amen and Amen.

F I N I S.

Lately Publish'd, A Preservative against Deism; shewing the great Advantage of Revelation above Reason, in the Two Great Points, Pardon of Sin, and a Future State of Happiness. With an Appendix in Answer to a Letter of J. W. against Reveald Religion, in the Oracles of Reason. By Nathaniel Taylor.

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